M-364

Tuesday October 2, 1962 Dup

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Next Tuesday the reading will start. As you remember, it is at 6;30. Who has any intention of going? I would advise you to be prepared. We will start with Chapter 14, the chapter on Symbols. You might remember it more or less. But I think you would profit a great deal if you would read whatever night be read, and usually it is five or six pages, in advance, so that you bome there prepared and you do not just hear it again for the first time, but that you know a little bit about it. Adn it might help you also to formulate some questions if you want to. It is not necessary to ask a question although you ought to participate much more, I think, than you have done in the past. It is not just a matter of sitting there and soaking it up like a sponge. because there is a possibility of extracting a great deal of information, not only as information, but as something that for you, for yourse, if you prepare and expose yourself to the possibility of being effected. Afterall, this is something we are interested in on Tuesday evenings to get as often as we can in the presence of ideas so that we are reminded. We know well enough that we, d during the say all the time forget and that it is still necessary to be exposed to it as often as there is an opportunity. And naturally, there is a limit to that. Just the same as there is a limit in doing any kind of work in connection with the ideas, or work in connection with groups, or any kind of an activity that has to do with work. Because you yourself also have yourxx ordinary own/profession work and you just cannot spare the time. At the same time, you must also realize for yourself what you are, and in how far you are dependent on baing exposed to the ideas in order to be reminded and then have created in yourself again a wish to work. Because on that, really everything

depends. I would almsot say your life hinges on it at the present time. If you do not see it as yet in that sense, that your life depends on it, then you are still very far removed from the ideas of work, and certainly very far removed from the ideas that Gurdjieff had in mind. He considered this as something that was absolutely essential for a person, becuase if he lived without knowing anything about trying to become conscious, such a man would die as a dog. Sometimes he would say, as you probably remember; he would die as a dirty dog. And it certainly means that regarding you rown life, if we are not interested in trying to develop or evolve in the direction of becoming more harmonious and more conscious and conscientious, that we ourselves are really of a very low level of existence, even if we are so called man. So, if once and for all, one makes up ones mind that it is necessary to do something about ones life, it is also necessary to create for oneself as many opportunities as you possibly can, to be exposed to the ideas and to be reminded. And it does not mean that you have to agree with what is being said. It might be very helpful to hear opinions or even interpretations which differ from what you yourself have experienced and from what you yourself would put in words in a different wy. I think it means that if you listen attentively, aside from the fact that you do not have to beleive everything that is in Search of the Miraculous and you do not have to believe everything as possible truth when you listen to anyone else holding forth on what the ideas mena. And neither do you have to beleive anything that I say. What we are after is of couse something that becomes ones own in oneself so that on that basis we really can live and you really can be exposed to a variety of different kind of conditions in life wihtout losing the thread of your own living. So that there is really something in you that becomes essentially the truth for yourself and that becomes your life, the kind of thing onwhich you could rely and which you cnould even fight for and which

you will not want to lose and which you will not lise. But for that you have to expose that, that what you consider your own essentail value, you have to expose it also to different kind of atmpspheres and to see of perhaps it dissolves or if it withers or if it is blwon away. You do not know how strong your own essentail values are until you are in conditions where they are exposed. And one of the easiest ways to expose them is by xxxxx other people who also have ideas and who all are sincerely interested in trying to xxx say what they think work means. You have to keep on testing for yourself whatever you believe in, to test it in connection with what other people believe in. And then to test it in connection with whatever you r experiences are in ordinary life and to see what is left over. What you still have after you get thru a certain experience which has taken you all up. We will talk about symbols that evening. Of course it can mean a great deal. And the one thing that we will probably not talk about is that a symbol is really what a man should be. It is not in a little drawing. You can make a drawing of a line andindicate by that it might represent something like a movement even if it is a line. A symbol of course is something that expressed in the form of a figure, in the form of a certain configurration something that is of essential value behind it, that what it represents, so that sometimes it is not possible to explain it in words. But of course from that stand point, everything could become a symbol. Naturally a level becomes a symbol. A mathematical formula becomes a symbol. (??).. we use to represent certain other things. And when Ouspendsky talked about such symbols he only talked about a few more or less on a ordinary plane, like a line, like two parallel lines, like a triangle, like a square, a pentagon , the Solomon Seal and leading up gradually to the Enneagram. Also of that is of course you might say almost infantile because you cannot understand symbols at all if you just look at them. What is needed is first to

understnad ideas. After you knwo ideas, then maybe a symbol can help you to be reminded that then, when you see the symbol, that you remember the idea. And it is possible of course by means of a symbol to transmit ideas to the ne t generation. But not even the next generation. It is a symbol that will transmit it for yourself if later on you might have forgotton it. And the symbol will remind you of that what it represents, and how at that time the symbol was explained to you. So, the most fundamental part about symbols is that a man ought to be a symbol. That is, he should have between his outer manifestations and that what he is inside, a certain relationship so that the outer manifestations become a symbol of whar he really is. And therefore, this whole question of symbolism has to do with ones life. How do I face the ideas in my life and what do I do with them in order to represnet in my manifesation, that is, towards the outsdie, how I behave, how I am looked upon by others, what impression I make on other people? What is it in that that I could say it is a true symbol of that what is really me? So, if you could see it that way, of you could see that Gurdjieff taught not by writing a book or not even the movements or the music, but that he has taught by means of his life. And the amount of confidence one can have in the ideas should be represented by that what he has told, what he lived, and how he was as a man. This is a tremendous measure. It is something that you almost would tremble if we consider ourselves after how many years we have been in contact with the ideas and profess that we do something about it, how much is there in our ordinary life that represents those essentail values? And how long will it take before we actaully will be able to express it in such a way that we are not ashamed of it? This is a very fundamental question. And therefore, when you losten to that explanation

on symbols, try to translate it into different terms for yourself. What is it in me that I now understand of the symbolism of work? I must warn you however, because one is apt to become a little pessimistic. It is exactly the same as when you try to work and you realize how difficult it is, that you all the time will look at that what still has to be done, instead of looking at that what already is and has been accomplished, even if it is very small. If one works, if one really and honestly as a desire to want to work, you have to have hope. To believe you can have because you have had a few moments perhpas of experience. But the Hope has to be there, with the on which road you are, that it is the right direction. And that also you do not stare yourself blind in a negative kind of a way on the many things that are still not right woth you. Because, of course, you can that there a thousand and one things that ought to be changed. And I am far removed from being considered,even by myself in my best momnets, a konscious kind of a person. The one thingx that oyu have to remember, however, is that if it is possible to have a momnet of consciousness, even if it does not last very long, one, two, maybe x three seconds, that at that time something takes place. And at that time some contact is made which is not of this Earth and of this level. It belongs to a different kind of kind being. And at that moment, we are. Do not let nay one tell you differenyl beoayse if that does not exist, there would not be any value in work on oneself. But we have at such moments, the possibility of becoming something for a very short while of a different kind of nature, and we, in ourselves, trying to think and remember such an experience know that we are then different, of a different kind of nature and that we are then regarding ourselves and regarding the rest of the world, more one and more fused into one. Gurdjieff explains this in some place. He talks about chemical fusion. It is bery interesting because I have said it every once in a while, and I have given a couple of examples if chemistry.

That the terminology he etually used is chemcial fusion and that indictaes that by means of that, that one experiences a certain state inwhich the effect of Heropass is less. It is most interesting to see this because sometimes we do not understand what is meant by unity or by an entity, ot becoming one or that in a fusion, the properties of oneself change and the component parts are changed into a new chemical compound. And ther it is in black and white as siad by Gurdjieff. And I must say that I have forgotten when i read it again. I refer every once in a whilxe tp Martna, Spirna and Okina, the three possibilities on a certain planet of fully develope d and becoming developed, before * they could Join into one. Also this is unity. The question of becoming one out of three. Wyen you read the chapter on Symbolism, it goes from one to two to three to four. The triangle does not change that easily into a square. I do not know if Ouspensky was quite right about what he says. I think the growth is different. The growth is not simply an addition, of adding. Ouspensky was very much interested in the fourth and fifth dimensions, and thoughts perhaps that by just adding one, two and three, that four would follow. And the way it is being explained in the book os really as if the square follows out of the triangle. Of course it does not at all. The square will only follow out of the three becoming one. Then the fourth one can be based on that one, represe ting three, if you add it up, it is four. But it is a different (?). It is the (?) Do Re Mi against the (?) Sol La Si. Unfortuenatley I think it is a little bit unclear in the book. Try to read as much as you can. Five pages I thi k will be discussed. Try to get an idea. If you can prepare yourself before hand you get there, I think it is much more beneficial, if you really do this beforehand and then, in being prepared, you will not only help yourself but you will help the total atmosphere of a large group. I do not think you have to minimize that. It perhaps is not necessary to bel eve in it. perhaps the way you should be is (?). . so such unbelieving something.

I would say, go ahead and experience it. Find out if it true. or if there is a differ nt kind of level to which you then have considered it. This , as you know, in general, is true. You must know this. You must know this for yourself. I have given it in distance once, of trying to think of each other at a certain time, And you knwo if you have seen it by experience that you are also uplisfted by that xxxxxx kind of an effort, whihc you must have tried as an effort on your own part and that is they you could sya it is the effect of someone else thinking of me or the combination of such thoughts nd feelings in relation to an aim outside of ourselves, towrads which we try to strive. It really does not matter at all what is the explanation. What is important as the experience. As you know, I do not want to fall in the trap of talking as I did last week. We have to talk about work. You have to tell. You have to tell about your experiences. You do not have to relate about your tasks. All that is your own. Opportunities are given. You mightsay they are created. They are for you. If you can take them, take them. If you cannot take them for whatever reason, then you have no responsnibility to tell anyone else or to excuse yourself or to justify it. You remain your judge about what you think you must do. And what you can do. And if for some reason on other you will decide not to come to groups for a little while, you have perfect freedom to do that of you think that it is for your own benefit and your own good. Gradually, out of work, there has to come a resposibility of your own. So that out of what was in the beginning porbably working for certain purposes, a little but for ulterior motivations. sometimed for the sake of someone else, sometimes for the sake of a group leader, sometimes for the sake of being a little bit more distinguished or rather to appear as if you work. Out of that gradually should come to yourself a realization that work is entirely your onw affair. And that you own conscience has to tell you if you are doing right or wrong. And that you must

not do for any other reason than solely for the wish that you wish to grow. And that you thereby, if you possibly can, will use whatever opportunities that can be helpful. But, if you, for some reason or other, decide that you cannot partake in any activity, that then you again judge you rown sincerity. That even to the extent that you believe that you sincerity at that time is not so strong, that you even then will accept it for yourself and without being disappointed or without assuming that you should be different. You arey everyone is, what he is. That is the basis on which we start. That is the basis on which you day by day continue. In whatever way you change, in which ever way you fall down, in which ever way you lose interest, all such statements for oneself, one has to be very clear about, because it is the only way to arrive at the truth of yourself. Do not ever consider other people. Do not measure yourself with anyone. It is none of your business. That what takes plac e in other people is their business. It is not yours. That what anyone else does to someone else is not your business. You stay, regarding work, within your own world. Small as it, large, high level, low level, 99.99% mechanical. I do not care provided you have towrds yourself a relationship of truth. That is your sincerity. And only if you have, the beginning of even of that truthfulness regarding your own attempts, only then will you be able to work. If you try to work with an eye on something else outside of you, if you try to work regarding not only other people outside, but regarding that what you think you ought to ve, all of that prevents you from really living in a moment and the acceptance of the moment of that whay you are. That is the only way by which a certain foundation can be built on which you then can erect any kind of an edifice that will belong to you. What questions are there? What is there of your experience?

Q: (Taylor Morris) ????

A: This is very difficult. I would not worry about it. Does it lessen your desire to work?

Q:??

A: That is not the same. You can feel helpless without wanting to work.

Q: ??

A: Alright, then you do not have to worry.

Q: ??

A: Yes, right. It would be very beneficial that way. As long as you see how stupid you are, maybe the more desire you have.

Q: ??

A: I do not know. I do not think any one will give you a guarantee on that. Not even God Himself would do it . He would say: Go home and work Only do npt get discouraged. If you ask: Is it something that happens? Yes, of course it happens. It happens all the time.

Q: ??

A: That you can then describe to the accumulation of wisdom about yourself.

Q: ??

A: I do not know. I much rather find out something that is so instead of not knowing it. You know, it is really a fight between the wish to continue to remain ignorant and the wish to see certain things even if it pains. Ut is really that. It is a question do you want to wake up or not? Do you prefer to saty asleep? It is a findamnetal question beconse in my state of sleep, when I do not know anything from anything, I really cna be very happy. The same question arises when a missionary goes out to a heathen country and they, the heathens, have their own little religion by which they live. And I think, in general, they have made adjustments. I do not know if they are happy or content but at least they have adjusted to the fact that they live ahd simply do not know if anything else. They have no further desire. But, as soon as

you start talking to them about God and about Jesus Christ and the necessity of considering Christ the mediator for their sins, they ask you: What are theyr sins? And they do not really know what you are talking about. If I do not know certain things, it does not hurt me atall. The level of my being maybe quite low. But maybe sometimes it is preferablt to any one who is partly wakened up and as Gudjieff call is: who sits between two stools. It is a very uncomfortable situation. But if I ever want to reach the other side of the shore of a river, and I am rowing, and I am in this stream and I have lost one shore and I do not as yet see the other, I am also in a quandry. Will I continue? Will I return? Will I just let go? As long as there is life, as long as there is a desire for accomplishing something, as long as I have an aim, as long as I feel that for this life that I have, taht I have a responsibility, I will continue regardless of difficulties. But I will admit immediately that the difficulties sometimes are almost unsurmountable and that I suffer becuase of that. But it is worth that kind of suffering. Again, this is a conclusion. I can only draw the conclusion in my experience that th, attempt under such conditions is worthwhile. That is why I ask: Do you want to continue to work? If that is the case, alright. Then do not worry. Just work. I woula almosy say, the more you work, maybe the sooner it will be over. But you never know what kind of mish mash you will uncover, And maybe even much more of which you are now ignorant.

Q: The trouble is that I am really not sure at this point if I am worse in many ways than I was beofe or whether I am just ...(???)...

A: Do you attach any value to being able to see it now?

Q: Of course, yes.

A: That in itself is an advantage, to your credit. At the same time, do not stare yourself blind on that what you are now. If you see that you are less than what you thought you were, your eyes are open.

because out of the state of ignorance, you see a little bit more and have your eyes more opened. Then do not stare at that what still has to be accomplished. Remember some weeks ago I talked about putting something in living parallel to certain other things which exist? You see, I put in my mind or in my heart or even in my ordinary behavior, certain things that I know are closer to conscious or consciousness ot even conscience. (??) .. the ability to test what my ordinary life is. I do not say that I wish to take away a headache by directing my attention to the headache. But if I can out something else in my mind which I now feed, then the energy that would go the headache will disappear because the simple presence of something that is of a different kind of nature will take away a great deal of energy which other wise will go in the direction and cause suffering. So, in the same way, I am in my mind completely, let's say, confused. And there are many things which I see about myself which are not right, or rather that I would like to have changed or even suspect that they do not belong to a person I would like to become. But I cannot eradicate them by feeling myself, particularly in the field of emotions, that I should not have them. Buy I can direct in myself something that is of value which becomes my own because I make it. If I create for myself in my mind the possibility of having something which now records my existence, I then pay attention with my mind and part of the energy which is there goes to this particular effort of being awake. And because of that condition of being awake, anything that is surrounding it, will immediatley start ti change in a different way, not being sent the way it usually is. And then either it will wither or shrivel up or find its proper place. So, instead of saying to myself that I am not that and I am not that and I am not that, I keep on saying: I am this. To the extent of saying I am nothing at all, to that extent I make a positive statement about myself. You see what I mean? I hang on to the fact that the sun exists even if there is rain.

Q: ??

A: Because you are substituting something else. You are wishing it to harivel up. You will not do it. It will only start to shrivel up when it is ~~xxxxxxxxxx~~ not being fed. You drop it. You do not attack it. You only shut it off from receiving food becausw your engagement is in another direction which is in relation to the other or more use to you. And that is what your wish is. So a constant fight that takes place is that I wish this. I wish the other also alttle bit. And who will win?t The last one eats me. The first one I eat. It is again this question of yes and no. It is a question of this ~~xx~~ way or that way. I know I am lost. I know I could be saved. I will constantly be between the two because whenevo I go to the right, I will have the attraction from the left. When I go to the left, in my good moments, I will see that there is a possibility of the right. Once I explained it walking up Lexington Avenue. Do you remember that? Who remembers Lexington Avenue? The side streets are the attractions. But I go up North. On the left side is the side of the angels. The right side is the side of then animals and I am inbetween. I am drawn by both. I know that. Eevn when I am an animal, I remember that I could become an angel. When I am an angel I remember that I was an animal. Still, that is not my purpose} to become either an angel or an animal. I want to remain and try to be more a man, but conscious. That means I have to have within myself the possibility of being both; being an animal if I wish, being an angel if I wish, with the equipment which can stand both and whihc can combine in that equipment, both conditions. Then when I walk and conitnue to walk on Lexington Avenue, I am influenced by both sides. With this wish, having in mind walking towards a certain aim, I then, at times, can become one with that, that and myself, seeing myself as a human being, striving towards further consciousness with whatever equipment I have at the time whenever I experience it. The assumption is that walking uo north I get c ose to my aim. In walking

further north, I would become because of traveling from ~~xxxx~~ south to north, I would become more and mreo conscious. But I would constantly be attracted to the side streets which now meet Lexington Avenue. You understand what I mean? This way one cannot forget where one came from. One cannot forget where you wish to go. That ~~xxxxxxxxxxxxxx~~ you only would get there ~~with~~ when the totality of such things which now effect one, are merged into my desire as neutralizer, into an actual state of being. And only then, in that state of being, I would be conscious man. Then, from conscious man, I could b- ave like am angel. I could behave like like an animal. I also could be constantly in equilibrium between the two. It all depends whatever the condition would require. But I come from a state, a level, a being level of conscious man, down to Earth and then, you might say, perform. So, keep on going. I would even say, the more you work, the sooner it will be over. I do not know what is ahead and no one knows. Thank God, no one knows. Because it would be terrible It would be terrible if I had an idea that I still hav to work for another ten years before I could actualit by like so and so and like so and so. Never mind. Do not look at anybody. Look at yourself. Whatever you can find within yourself. There are undoubtedly , at a moment, certain times when you can say to yourself: I am. Rehardlessof the 99.99% of mechanicality, there is somet hing at certain times which you know, inwhich you experience this kind of oneness that I have talked about.

QUESTION: (Eileen Wright) ?? sensing exercise and espescially movemnts. (??) HoWever I am still confused about how sensing itself is going to lead to being more awake. I know I am more aware of my body when I do try to make that connection. And there is another question, part of which puzzles me. Last night (?? about an experience in movement class) which I do not quite understand, that sensing is a force as opposed to an idea. I do not belive I understand or would be able to apply that idea even tho I havr experience sensing. (??)

(??) where it belongs? (??).. awake and aware of a certain part of my body. I become aware of (? funotioning. (??) .. but I still do not feel that it is really waking up. I do not know where it belongs any more. (??) I still do not understand the difference between...(??) altho I understood what I was doing. I had, for the first time last night, a very unusual experience of coordination betwwem doing something physically and makeing a movements and actually (??).. and I think for the first time, it happened last night and it happened simultaneosuly. (??) However I still do not understand what it means or where it belongs. (??) and I still (??).. clarity about it. Should I try to do something on a different level (??) or sensation or what to do.

A: I think it is very confusing. And you try to make it confusing. I think you allow yourself to be confused. Sensing only means becoming aware of the existence of the part which you sense. hat is all. It does not mean you are awake. It can lead to awarnessof the totality of yourself. If you can sense correctly, that is, if it is done without partiality.

Q: ??

A: That you become impartial to that what you sense. When I sense, I use a certain force. Sensing in itself is not a force. Sensing, resulting in sensation, comes from a wish on my own part, to establish a relationship between my mind and that what I sense. So, the attention is the force which is directed towrads the part I wish to sense. As a result, I become awareof the existence of that part. And that sensation which I call sometime s a sensation in my head, is an awareness. Sometimes it is a sensation of the existence in that part which U sense, as existing. So, I can say: I sense the existence of my arm. I have a sensation in my arm. I can also say I have an image of that sensation in my head.

Q: I do not think I have ever experienced that image part.

A: Good. Leave it alone, because the main thing is that you send attention to the arm and you now become aware of its existence. If I now become aware not only of one arm, two arms, I would almost say three arms, two legs, my body, the totality of myself, all of that now I sense In that way, I become aware of my existence. This existence I now accept impartially. That is, I see myself, as it were, because for impartiality I have to be as if I am outside, seeing that what I am now. But I am aware of the existence of that what there is. So, there is a relationshop between myself as a body being sensed and something that records it.

Q: ??

A: No, no, the existence simply is a different kind of existence. I constate the existence of a tense arm. I can remain sensing. I can remain sensing conditions by changing the condition of my arm. I can relax my arm. I can gradually sense it and still remain aware of its existnece, in that way keepong the sensation of my arm. Sensing is not dependant on the condition of my arm. Sometimes it is easier to sense it when a certain condition prevails. It is easier to sense the condition of my arm when that condition is relaxed, as against tense. But one does not exclude the other. I can be aware of my arm, that is, sense it and then change the condition, tensing it, relaxing it, tensing it, relaxing it, and still remain aware of my arm existing, without any partiality. When the impartiality is applied to the totality of myself, then I am awake.

Q: ??

A: Good. You are asking the difference betweeb becoming aware and now to wake up? I do that when I use all of me to be seen by something which is independant of this all of me, as if outside, which is the beginning, partly in my mind, partly in my heart, of something I call I. I have a certain seperation then of something that is now observing that whatever is.

Q: ??

A: You do not bring it. It comes. It comes as a result of sensing. And do not try to think about it, that it ought to come. If it does not come, leave italone. But all of a sudden you will have a realization of yourself being there. And at that moment, you are awake. It is not a question of quibblingabout words, you know, Sometimes some one says: I am aware and awareness is a being awake state. Of course, if I am more aware, I am a little bot less alseep. It can be a state of twilight between actually sleeping and acutally being awake. So that this question of awareness gradually wil lead into an awakeness. You know, it is a different thing. It is same way as when I get up from physical sleep, and I am a little bit like this and then finally afterwards I am really awake. There are many different stages in this awareness. Someimtes it is in focus. Sometimes it is full volume. Someitmes it is less and I realize that it willcome but it is not there as yet. All such things abe possible in this question of being awake. ut there are moments of really fully awakeness, when I know that all of me is present to all of me. That sounds very strange but nevertheless that is the way it is.

Q: ??

A: Now only judge by your state.

Q: ??

A: Sensing is not a force. Sensing is a state inwhich, sensing my body functioning in a certain way which I mall sensing, exactly the same as an emotional center can function in its way as feeling. It means that there is attention which is available and can be sent but that is not a force. A force is (?)

QUESTION: (Marvin Schwartz) What is the relationwhip between being neutral and the functions of thought and feeling? (?) I find that I cannot be neutral unless I allow thoughts and feelings to continue

because I (??). ... and if I try to stop that, then I am (??)

ANSWER: What do you mean by neutral?

Q: Impartial. I have a feeling that (??) .. to have a thought remain a thought and a feeling remain a feeling and then to be impartial wihtout being involved. But I find that certain (??)... and the other times being smug and no caring and to be in a way (??)

A: In that case, of course, you are neutral.

Q: I know that but I thought maybe you could define clearlt what the relationship is.

A: Yes, I know, but I did not want to talk about it. At the present time I do not mind. Because I talked about the possibility of becoming neutral regarding feeling and regarding thought. I talked about that a couple of weeks ago or maybe it was last week. I try to introduce something else. We have been talking for a very long tome about how to observe onself, how to become present, or how to realize the existence of oneself., simply as far as the bodily state of manifestations are concerned, in order to acquire for oneself the possibility of what is meant by a method of becoming aware of something. Now, when I try to extend it and become aware of a thought process or become aware of a feeling process, I never must lose track of the fact that the method still continues as such. So, when that method includes becoming impartial, and then it also includes being at the moment aware of that whatever it is, that is the essential part of that method and is now applied to athought process. I have explained severl times how difficult it is. At the same time, it is quite necessary to become now more and more familiar with it, provided I do not lose the ability to remian impartial. So, as soon as I find myself observing some of my feelings or my thouhgin a prtial way, I am on the wrong track. So, what I do? I come back again to an observation of somethbing where I am a little bit more successful. That is the observation of my physical body. As soon as I find that I am enageged in a certain form

of criticism or classification, or a liking ot a disliking, of either a thought or a feeling, I know I am on the wrong track. And I cannot extracte myself at the time and become neutral. But I can become neutral regarding myself, particularly when the thought ob the feeling have already manifested themselves in my physical behavior.

Q: ??

A: You have to come back again.

Q: In a way, I am very interested in just living in xx a sense and (??).

A: a matter of fact, I am ingrested in that more than in ideas.

A: That is alright, provided you bocoom observant.

Q: (?) I am identified with tension and so forth. I am beginning to think that I have always fely that this conditions (??).. and so forth. That was a long time ago. (??) imagination and identification and maybe (??) no matter what the actual condition is.

A: If you keep the condition whatever it is, netral, to use your word, without criticising it because of certain thought or feelingsx you have which produced it, then the condition of tension, and you can accep it the way it is. That is, txxxx tenseness. And very simply say to yourself, it, my body, is tense.

Q: The big thing I find is fear of (??)

A: That of course, I know. But even that faer seems to create in you a condition of yourself.

Q: Yes, but what to do about it?

A: You do not do antyhing about it.

Q: I know but (??) how can I xxxxxxxxxx attack that?

A: You attack yourself. You draw the attnetion now to yourself.

Q: ??

A: No, it is not, You substitute something else that you can handle. For instance, under that kind of condition, being under tension because of fear, because of considering other people. you are still there as having a body. You now make your body walk. Regardless of

the condition in which it is, you make it walk and you become aware of it, your body, in whatever condition, walking. This introduces a positive something of directing attention to yourself. It has nothing to do with other people any more.

Q: What do I look for while I am walking?

A: What do you look for? It is you, walking. You do not look for anything. You state the fact of you walking. Why should you look for any hing? It is you., walking.

Q: ??

A: You yve to understad what is meant. When I say I look at my arm, here is my arm, and I become aware of my arm moving. What am I looking for? The fact that my arm moves. That is all. I become aware of that movement and I simply, I can put it in simple terms; it moves and I am aware. And there is nothing involved in that because I have notx judgement about it. All I have is perhaps a desoritpion of my arm, but that is already so common place that I do not pay attention to it. The fact remains that sometjing, my body, walking to the door. back and forth. But the attneion regarding that, being sent from my head become a positive factor.

Q: Would you say that in the years that I have been in the work that I have made any progress?

A: Yes, I think you have because you see much more of yourself. But you are still under a terrible fear.

Q: I ask that question because I feel stale about just walking and beingaware. I feel it has not given me anything.

A: Because you have never done it right.

Q: That is what I feel. But now I still am not... I mean I know what you means but I doubt that I can ever do it.

A: Well, if you do not remember it, then you ought to listen to the tape and listen to it again, and maybe create that condition. I am quite certain, Marvin, that you will remember. You knxxx may not

always be able to do it but in your mind you will know. Then, When you do remember, try in a very small way. As if when you sit, you get up, you try then, in remaining aware of yourself getting up, even before you stand fully, you probably will have lost it, but you will start out with that intention. You start out and you sit and you already movex your arms in order to lift yourself out of the chair. And durin this very short period, one can remain aware. And you can come up here and when you have lost it, you sit down again. Do it again, this time a little slower. And you measure all the time the amount of energy as expressed in attention with the amount of becoming aware of yourself. If I keep on talking it will become more confusing. We better stop. Alright? You try.

QUESTION: (Lou Castagno) Last week you spoke about the necessity of dissolving thr past.

ANSWER: I do not think I spoke about the necessity of dissolving it. I said: It is dissolved.

Q: I remember that you said that in order to do this, we have to introudce something on a parallel of a different q ality.

A: Yes, that I also mentioned a little while ago.

Q: ??

A: The past is past. If you keep on thinking about it, you give it energy. You try to bring back something whatever is the past to the present and it is impossible. I do not think that anything in memory can ever be brought to the present. But, I can see the past of the past was connected with a state of awareness, by becoming aware and in that way joining the state of consciousness which produced both or with which both were connected. It is another way of bringing the past back to the present but not in the ordinary way. It is way as if one is on a higher level inwhich the past and the present both become one. I do not know if you understand that. Here I am on this ordinary level. I become aware. With that, there is a vertical line

which links me up with a level of consciousness a little higher. This time there is something tha happened in the past which, let's call it, a moment I will not forget. It does not matter what the cause was of the awareness. Neverthelessit was there by accident or because of an effort I made. In that case, there was at that moment in the past also a connection with another kind of a level. These levels are connected. They are not like this. They are not connected in accordance with time. They are connected with another form of time but since We are related to this, this form of time does not exist here. So, you can look at it as if this totality of a comeplete atmosphere in which this one (?) to this one (?), is identical.. Her it is differebt. If I, in memory, try to bring bak the past I bring it up as close as if it happened yesterdat but it always will stay away from the present. If I link it up with a consciousness at that time and a consciousness at that level, it becomes one. This is the only dvantage that one would have from a memory of an event which was conscious, inwhich I was by accident or by intent one, fused. Then, in that state, it becomes a moment in the ordinary line of time existence and I will remember it. I will never forget it.But, on the level which is higher, it could become as if again it is experienced. But, let's say, it is theoretical. For the time bieng, I have to live with whatever is happening in the present. I remember the past b t I know that the present was dependant on the past. That every moment that is now past has made the present what I am. So, I say instead of looking at the past, I do not want to look at it. I do not want to give it attention. I put inthe present something that is my own in the form of an attention of awareness of myself. This I do with the way I am at the present time. The way I am at the present time is bec use in the past I have been what I have been. So, the accumulation of all experiences of the past are now concentrated in the present moment of my existence.

And in that present moment, I have an ability, with a wish, if I try to make an effort to become conscious, to be conscious. Then, in me something is created of a different kind of nature on account of which everything of the past will disappear because whatever the nature is, is of a different kind of quality, in the presence of which my interest in the past disappears. Because my interest is so concentrated ib the presetn that ü do not think about the past. I do not even think about the future. I am in the moment. The moment makes me that. You see what I mean? It is the introduction of the vertical line and the horizontal line. And the vertical line crossses at one point and I am then living at that point. It is a different kind of a thing and it does not last because theline moves and the point disappears. But at the moment when this lind is crossed, there is a connection with a higher level of existence. And it is then as if at this point I am fed by that. This is the diagram of the three bodies. It is shown exactly the same way. How they must go (?) and go into different bodies at different (?). So the question of becoming conscious at a certain moment simply meaan that I am then subject to a form of energy which I other wise do no receive. And that form of energy is then used in me in a different way. It is possible in three different ways. It is an objectivity which ~~makmxxx~~ comes in my subjectivity.

QUESTION: (May Ripps) Ihave been trying to do the task which you suggested last week. And when I got to the point of sensing my arm, and then my right arm and my right leg, and then trying to sense my right leg and continue to sense my right leg but then tyr to have a feeling, an emotional feeling of my right arm, I got to the point where I do not think I was able to do both simultaneouly. I tried to hold on to the sensing of my right

leg but there was a moment where I (?). It seems to me as I recall ot then to try to get an emotional feeling about my arm which I was able to do for me er,. Then I tried (?) sesning of my leg again. That is about the closest I can do. The first day I would say I was closer to having the kind of feeling (?) ?????

ANSWER: It is so difficult. These things are really extremely difficult. And when I explained it, we were talking higher mathematics. It is something that I wanted to say on order to give perspective because it means that the totality of work is much more encompassing thatn so far (?). At the same time, it is interesting to see that also such tonditions can be taken care of. And can actually give (?) to ones emotional center. But to be able to do it simultaneously, it is almost out of the question. But to do so that you have either one or the other, you have to see it as two different lines. One from you r head to your ringth am. Then from you r hend to your right leg. Then from your heart to your right arm. They can be separate from each other. But I will give you a more simple one butalso that is difficult. You take ypur hand. Your index finger you sense. Your middle finger you feel. The ringer finger you count. 1 2 3 4, 4 3 2 1. At the same time, and you snese and you feel. Three things. As I say, very simply exercise but extremely difficult. But whenever you have nothing else to do, you do it. You know, it is very interesting because it really makes you try to sepearte what is sensing and what is feeling. And to have that as a sensation and as a feeling inanother finger. They do not have to confuse one. But as soon as you start concentrating on that, you will foget to count. It is possiblr. I am not saying something that is not possible. You will find it impossible. But again here is simply in your hand the possibility of having a combination of three centers in a harmonious form. And it is the functioning of such centers that we are after, For that reason, sensing is

important because it is a faculty of ones body, ones material, physical body which belongs to the body only. And has to be completely seperte from feeling which belongs to an emotional center and thx nothing else. Not even to an expression, but only the existence of a vobration. And the thought process. of course, that what takes place as a thought can take place within ones mind, actually thinking, as a mental process, without producing anything else in the rest of the body. So, in order to get the three centers functioning correctly, this is a little, you might say, (?). It is a very good thing, particularly when you find out how terribly difficult it is. I am sure everybody will try it now.

QUESTION: (Ruth Axelrod) I do not understand the differencebetween a feeling and a sensation in a part of the body.

ANSWER: Do you understnad in general the difference between a feeling and a sensation?

Q: Yes. I know a feeling is a vibration in my chest. A sensation I cannot (?).

A: the quality in a sensation is different from a feeling because it is static. ~~Xx~~Sensation is the condition, as such, without movement. A feeling is a dynamic quility. It is as if that what is being felt is in motion. It is as if there us a current in it. It is usually expressed as a form of life. When something is alive, it has feeling.

Q: I do not know how to feel.

A: that is right. You do not know how to feel because one is not used tp making a distinction between feeling and sensation simply because the feeling immediately is expressed in the condition of the physical body. And therefore, when I describe a feeling, I very often describe it in terms of the state of my body. If I describe it in the state of something that takes place in my feeling center only, like a light which need not necessarily be expressed or

a feeling of awe, a feeling of majesty, an awareness like inspiration. You see, it does not immediately have to be expressed in a form like this or a wish which my body also takes on. When I am inspired, I do not have to show it. Vdry often I will when I am religious and I pray, particularly when my body also may feel the wish for communion with another kind of level or spirit, spritual being. So, there are, of course, feelings that I know as feelings. But they are so closely related to the expression of them, that I do not distinguish. Now, if I say, I feel in my finger, I have a feeling in my finger, the result is that there is something as if there is a movement, something that moves, simething that alive in it. There is this, if that is the sensing finger, it is dead. I cannot ommediately say this is hot or cold because I can sense something that is hot or cold, but it is separate. Let's say it this way: If the question is to understand between what is static condition and a dynamic condtion, I have an equilibrium. At any one ~~it~~ point, being in one, I am static. When I am moving towards another equilibrium, I become dynamoc. Sensing has to do with a movement of being in equilibrium wherever that equilibrium is. Feeling has to do with a movement from one place to another. But try to think about it. At certain times, you do not do it. When you try, you will find out. Maybe there is something there that you can say: Ah, this is like feeling, this is like sensation.
Q: I will think about it. When I sense a part of the body I would say it is alive. (??)
A: I have said it exists. A dead body also exists. There may not be the ability to sense if there is nothing alive which one can sense, but the existence of the dead body still remains. The ship Karnak is the dead body. Moving in space is a dynamic quality. That is really what happens to my hand. One part is dead, the other is alive. With this, it makes a complete picture of a hand. When my

hand really is alive, You try.

QUESTION: (Trudy Bartel) Three weeks ago, Mr. Nyland, you spoke about the breathing exercise. I was not here when you elaborated on it a few weeks before and I had a great wish to try ot but I remembered your warning about it. So, I felt a great reverence before that task. And I did it the Wednesday after the meeting three weeks ago, after having prepared by relaxing as well as I could.

ANSWER: Who told you about it?

Q: You spoke about it here.

A: But you were here then?

Q: Yes, but not a few weeks before then. You said you had spo en about it at great length. And I did it once, only one singel time. It was just that awe I felt after I did it. But, I do not trust myself. I thought: Is it imagination? I was filled with that awe and I felt purged, somehow cleaned. I did not permit myself to do it for the rest of the week, not even once. And I only did it again, last Saturday, right here.

A: Good Trudy. Once a day. That is all. But in a very quiet state, with the proper attitude, not wishing, just receiving. It is quite right. You do not have to worry about it. You do not have to be afraid of it. It will produce enough food to last. And you also (?). Alright?

So,maybe I hope, for more stimulus. I hope that every time when we meet, that you go home with a real wish. That you go home with the knowledge that there is a possibility of freedom and the the accomplishment, that the achievement, the possibility of working is within your means. It is not something that is impossible. One realizes the gravity and the difficulty. Also the proper attitude is needed. But your wish of wanting, wanting to work, wanting to grow, wanting to understand, almost submitting to the possibility of having such influences reach you to be digested by you. All of that is

within our own means. And naturally we have whenever we try and we make an attempt, whenever we think about it, whevenr we, when we go home, that is, when we come to ourselves, that we then try to have the proper atitude and respect. That goes naturally without saying, because we are talking about something of a sered nature, a certain something that does not belong to Earth, and inwhich respect we are dependant of something of a different, higher noutre and force which has to touch us. I do not kniw in how far my own attitude is everything that counts. I beleive that wintin oneself there has to be two things. Something that is willing, that is, my body, my mind and my feelings. And alos something that has to be opened up constantly and tries to make contact with different kind of forces. Ouspensky calls it Influence 'C.' I like to call them simply a magnetic center quality, which is within ony one of us, if we only wish to listen to it. And if we only wish to remain sincere, not just for a a little, and not just as an accidental happening, but almost as if one sits down on ones knees and really prays and tries to get out of this self-indulgence or pity. But honestly, almost I would say: For God's sake, work. As if one depends on it. As if without it we are worht nothing at all. I would sya, as if, becaise I know it is not that way at all. And we will forget time and time again. At times, during the day, at certain times, that we are then convinced that we are on the right boad. I hope we are. See you next week Im hope. Have a good week. Goodnight.